CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

From Burns' Inquiry.

CALVINISTIC DOCTRINE OF LAW AND JUSTICE

It may seem astonishing, that the Calvinists should continue to assert the doctrine of the utter depravity of human nature, in the face of so many uncontrovertible facts, which clearly demonstrate that mankind are possessed of dispositions and tendencies toward virtue as well as towards vice; but the truth is, they dare not abide by the test of experimental proof, however boastingly their modern Champion [Wilberforce] has appealed to it. If you condescend to particulars with them, they elude your grasp by saying, that such instances of virtue are only *natural;* they are not the fruits of *the Spirit*, and therefore not acceptable to God.

But whatever may be the truth of such a remark, it is obviously shifting the ground from experiment to speculation. They are willing to make use of facts, as far as they go to support their theory, and wish to take credit for the candour and precision by which such a mode of reasoning is supposed to be always guided; but the moment they find facts bearing against their favorite hypothesis, they either endeavour to keep them out of sight, or, if they are too stubborn to be dismissed, they qualify them with some of the adjectives of their speculative creed, such as *unrenewed*, *carnal* &c.;—or, by a still more curious process, they flatly pronounce such virtues to be substantively *sins*, while they account for the acknowledged amiableness of them by calling them *splendid sins.*

Those speculations, by means of which they thus endeavour to vilify the virtuous dispositions and tendencies of human nature, the existence of which they cannot pretend to deny, may be classed under the following heads:—

First, the doctrine which represents all the specified instances of virtue to be defective in a legal point of view, with reference to a certain *Law*, or standard of perfection, which breathes a most inexorable spirit, and demands a perfect compliance with every tittle of its requirements, under penalty of everlasting punishment.

Secondly, the doctrine which teaches the extreme deficiency of natural virtue, in the proper principles and motives by which it ought to be actuated, and in consequence of which, instead of being acceptable to God, it is esteemed filthy and abominable by him.

In these sentiments of the Evangelicals, there is, as usual, a good deal of confusion, and some truth at bottom, mixed with a good deal of error.

We shall consider each of these doctrines in order, and endeavour to separate the few grains of wheat from the great mass of chaff and dust in which they have been buried.

And, first, with respect to the *Law*. It may be granted, that there is such a thing as an abstract standard of right and wrong. God, who knows all things, and is perfectly accquainted with the relations which they bear to each other, must see, in every action of his intelligent offspring, a propriety or impropriety, a right or a wrong, with reference to the circumstances in which they are placed.

It may be granted also that all men, without exception, have failed in their duty some time or other, either from ignorance and inexperience, or perhaps from wilful obstinacy and vice. But this is a very different matter from affirming, as they do, "that any want of conformity to, or transgression of, the law, is *sin*;—and that every sin deserves the wrath and curse of God, both in this life and that which is to come," (without any regard to the general character of the offender, or the circumstances of mitigation attending the omission or offence.)

Such a terrible law as this, so contrary to every sentiment which we possess of justice and equity in all other concerns, ought not to be ascribed to God as the rule of his administration, without the most irrefragable evidence. In general, however, they appeal to it as to a first principle, the truth of which is taken for granted; and, unhappily, the most of Christians have been so long accustomed to regard it with superstitious horror, that they dare not examine the foundation on which it rests.—The only real foundation which supports it, is the zeal of the Calvinists, who stand in need of it for rearing up the dark and gloomy edifice of their system.

Let us hear, however, the arguments which they produce, when pressed for their authorities. The first is, that we have an express edition of this very law in the ten commandments of Moses; a perfect obedience to which (along with other ordinances peculiar to the Israelites) was enjoined, under the sanctions of everlasting punishment. In this respect, they call the ten commandments the *Moral Law*;—and, in reference to its supposed sanctions, the *covenant of works.*

This view of the matter, however, is a mere fiction of their own imagination. The government of the Israelites, being a theocracy, did, indeed provide for the worship and homage due to their invisible Sovereign; the laws prescribed the rites and ceremonies by which the intercourse between him and the people was to be regulated; they viewed the worship of any other god, or any expression of disrespect towards the God of Israel, in the light of treason, or rebellion; and, therefore, the severest penalties were enacted against such offences.—All these circumstances gave to the laws of Moses, and particularly to the Decalogue, something of the appearance of religious and spiritual authority; but, in reality, they were merely of a political and municipal tendency, and suited to the peculiar constitution of the Jewish government.

The truth of this remark will further appear by the three following considerations:

First,—Because the ten commandments do not include under them many of the most valuable and important obligations of Morality,—and are not therefore, *in fact*, a summary of *the Moral Law.*

Secondly, because the punishments, rewards, and remissions of the Mosaic Law, are all of a temporal, and not of a moral and spiritual nature.

Thirdly, Because the spirit of its administration was not of that indiscriminate severity which the Calvinists suppose.

This is evident from the allowance which is made for inadvertance and ignorance; the guilt of which, when discovered, might be removed by a single sacrifice; whilst a presumptuous disregard even of the ceremonies, was punished with death.

In the whole of this constitution, we see nothing like the gloomy and inexorable spirit of Calvinism. On the contrary, the same regard is paid to those natural principles of equity which we would expect to find in a wise and merciful Governor; a just discrimination between the different kinds of offences; and a proper allowance for those circumstances of mitigation and excuse, which have always appeared just and reasonable to the good sense of mankind in every age and country of the world.

MOTIVES TO AN EARLY REPENTANCE.

In our last we gave some excellent remarks on the nature of repentance, from Dr Johnson's Sermons.—We now give, (as we then promised) his remarks on the "Obligations to an early repentance." We cannot better introduce them than by repeating the last sentence of the last week's extract.

Since, therefore, such is the hazard and uncertain efficacy of repentance long delayed, let us seriously reflect,

Secondly, upon the obligations to an early repentance.

He is esteemed by the prudent and the diligent to be no good regulator of his private affairs, who defers till to-morrow what is necessary to be done, and what it is in his power to do, to-day. The obligation would still be stronger, if we suppose that the present is the only day in which he knows it will be in his power. This is the case of every man, who delays to reform his life, and lulls himself in the supineness of iniquity. He knows not that the opportunities he now rejects will ever be again offered him, or that they will not be denied him because he rejects them. This he certainly knows, that life is continually stealing from him, and that every day cuts off some part of that time which is already perhaps almost at an end.

But the time not only grows every day shorter, but the work to be performed in it more difficult; every hour, in which repentance is delayed, produces something new to be repented of. Habits grow stronger by long continuance, and passions more violent by indulgence. Vice, by repeated acts, becomes almost natural, and pleasures, by frequent enjoyment, captivate the mind almost beyond resistance.

If avarice has been the predominant passion, and wealth has been accumulated by extortion and rapacity, repentance is not to be postponed. Acquisitions, long enjoyed, are with great difficulty quitted; with so great difficulty, that we seldom, very seldom, meet with true repentance in those whom the desire of riches has betrayed to wickedness. Men, who could willingly resign the luxuries and sensual pleasures of a large fortune, cannot consent to live without the grandeur and the homage; and they who would leave all, cannot bear the reproach which they apprehend from such an acknowledgement of wrong.

Thus are men withheld from repentance, and consequently debarred from eternal felicity;—but these reasons, being founded in temporal interest, acquire every day greater strength to mislead us, though not greater efficacy to justify us. A man may, by fondly indulging a false notion, voluntarily forget that it is false, but can never make it true. We must banish every false argument, every known delusion from our minds, before our passions can operate in its favour; and forsake what we know must be forsaken, before we have endeared it to ourselves by long possession. Repentance is always difficult, and the difficulty grows still greater by delay. But let those who have hitherto neglected this great duty, remember, that it is yet in their power, and that they cannot perish everlastingly but by their own choice! Let them, therefore, endeavour to redeem the time lost, and repair their negligence by vigilance and ardour! "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

FUNDAMENTALS IN RELIGION.

Fundamental articles are those principles of religion, which so relate to the essence and foundation of it, and are of so great importance, that without them religion cannot stand, or at least will be destitute of a chief and necessary part. Thus, *There is a God*, is a fundamental article, nay the first of all;—for take away the existence of God, and all religion must needs fall to the ground. In like manner, *God is a beneficent Being, and will certainly reward his worshippers*, is also a fundamental article; for take away the goodness and munificence of God, and by far the greatest motive to piety and virtue is destroyed; and therefore, the Apostle teaches, that "he that cometh to God," that is, worships him in any wise, "must believe that he is, and that he is a Rewarder of them that diligently seek him."

And since religion, if we are wholly destitute of it, or at least if we are deficient in any principal part of it, cannot yield us its proper fruits, which are, to render us acceptable to God, and to bring us to eternal salvation; therefore, fundamental articles are such as are neccessary to be known, and believed, in order to obtain the favour of God, and the salvation of our souls.

That there are really some articles in religion *fundamental* and others *not fundamental*, may be demonstrated two ways; from the nature of the thing, and from scripture.

First, *From the nature of the thing*. And truly, unless we will allow this distinction, we must say one of these two things; either that no truths in religion are fundamental, and necessary to be known; or that all are so; neither of which can be allowed. That no truths are necessary to be known, none but an atheist can venture to affirm; and they who own the being of a God, can do no less, surely, than grant that the knowledge of him is necessary. The subjects of any kingdom or state cannot be ignorant without blame, that there is a prince, or some civil magistrate under whom they live, and whom they are bound to obey. Nay, further, they ought to have a knowledge of the laws of that kingdom or state; for every one knows, that ignorance of the law is no excuse. But now, how much more necessary it is for us to know, as well as we are able, the Lord of the universe, and the laws that are given us by him? And if it be necessary to know him, who is Lord of all, then it cannot but be displeasing to him, for us to entertain dishonourable notions of him, or to charge him with the most detestable crimes, to place him on a level with the meanest of creatures, and to pay him a worship that consists of wickedness or cruelty.—neither is it to be thought, that in doing thus, we can possibly be innocent, and free from blame. And since all this might be said, though we had no revelation, how much more are these things necessary to be known, now we have one, wherein God has manifested the certain knowledge of himself, and appointed certain worship to be paid to him?

That *all* truths of religion are fundamental, and necessary to be known, is so absurd an imagination, that no man who seriously considers, can admit of it; for who can suppose, that God does necessarily require all truths of religion, without exception, to be known of every individual man; and consequently that all these truths are equally to be esteemed and regarded by us? Who can imagine, that all truths, which depend upon chronology, geography, criticism; that all proper names in scripture, and that all circumstances, even of the minutest events, which concern religion, are necessary to be known? Certainly the design of religion is not to exercise the wit and understandings of men, nor burden and overwhelm their memories with so vast a number of all sorts of truths; but to implant in their minds the fear and love of God, and excite them to certain duties.—Those truths, therefore, that tend most to this end, are certainly of the greatest importance; and they, that have little or no tendency hereunto, are undoubtedly of less moment, and so by no means to be accounted necessary.

Again, they who say all truths of religion are fundamental, and necessary to be known in order to obtain salvation, must either be tormented with endless doubts & perplexities, or imagine themselves to be infallible, so as certainly to know all truths without exception, and be sure, that they do not err in the least point.—And what man in his wits can possibly pretend to this? Finally, he who says all truths of religion are fundamental, and all errors damnable, ought to prove it; but the thing will admit of no sort of proof; nay, on the contrary, the goodness and wisdom of God do most directly oppose such an assertion. Since, therefore, it cannot be affirmed on the one hand, that no truths are *fundamental*, nor on the other, that all are so; hence it follows that a difference must be made between truths that are *fundamental*, and truths that are *not fundamental.*

Second, *This is also evident from scripture.*—For it cannot be denied but the Apostle does make a plain distinction between the *foundation*, and *things built upon the foundation*, and proceeds to show, that things built upon the foundation are of two sorts; some of them are good and profitable to men; these he calls *gold, silver, precious stones.* Others are useless, and really hurtful, such as vain and idle disputes, rash and hasty conclusion, and ceremonies that lead to superstition; which he calls *wood, hay, and stubble.* The former will stand and abide the fiery trial, that is, the judgment of God; but the latter shall be *burnt up;* yet the authors or promoters of such things may be saved themselves, *though so as by fire*, that is, not without difficulty.

In like manner, the Apostle distinguishes between things wherein Christians agree, and according to which they ought to walk, and things wherein good men may differ without any prejudice to piety or mutual love. "Let us therefore, as many as be perfect, be thus minded;" namely, with regard to what he had before laid down concerning the privileges and ceremonies of the law. "And if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing;" or be affected in the same manner, and preserve peace and union among ourselves. *Turretin.*

From Arthur Warwick's "Spare Minutes" (1637.)

Popular applause and vulgar opinions may blow up, and mount upward the bubble of a vaine glorious minde, till it burst into the ayre and vanish; but a wise man builds his glory on the strong foundation of virtue, without expecting or respecting the slender props of vulgar opinion. I will not neglect what every one thinks of mee; for that were impudent dissolutenesse. I will not make it my common care to hearken how I am cared for of the common sort, and be over-solicitous what every one speaks of mee; for that were a toylesome vanity. I may doe well and heare ill; and that's a kingly happinesse. I may doe ill and heare well; and that's an hypocrite's best felicity. My actions shall make mee harmony in my heart's inner chamber; I will not borrow the voyces of the vulgar to sweeten my musique.

When I see the husbandman well contented with the cold of frost and snow in the winter, because, though it chilleth the ground, yet it killeth the charlocke; though it checke the wheat somewhat in growing, yet it choketh the weeds from growing at all; why should I bee moved at the winter of affliction? why vexed at the quaking fit of quartane ague? why offended at the cold change of affection in my summer friends? If as they seeme bitter to my mind or body, they prove healthful to my bittered soule. If my wants kill my wantonnesse, my poverty check my pride, my disrespected sleighting quell my ambition and vaine glory, and every weed of vice being thus choked by affliction's winter, my soule may grow fruitful for heaven's harvest, let my winter bee bitter, so that I bee gathered with the good corne at reaping time.

From Dr King's Literary & Political Anecdotes.

A presence of mind is a very rare, but a very happy and useful talent, and is a certain guard against many mischiefs & inconveniences to which human life is continually exposed. It is something different from impudence, or a vain assurance. *A presence of mind* is always well-bred, and is generally accompanied with wit and courage. Amongst all my acquaintances, I cannot recollect more than three persons, who were eminently possessed of this quality, Dr Atterbury, bishop of Rochester, the earl of Stair, who was our ambassador in France, the beginning of the last reign, and Dr James Monro, who was many years physician of Bethlehem hospital.

In 1715, I dined with the Duke of Ormond at Richmond. We were fourteen at table.—There was my lord Marr, lord Jersey, lord Arran, lord Lansdown, Sir William Wyndham, Sir Redmond Everard, and Atterbury, bishop of Rochester, and others. During the dinner, there was a jocular dispute, concerning short prayers. Sir W. Wyndham told us that the shortest prayer he ever heard, was the prayer of a common soldier, just before the battle of Blenheim, "*O God, if there be a God, save my soul, if I have a soul!*" This was followed by a general laugh. I immediately reflected that such a treatment of the subject was too ludicrous, at least very improper, where a learned and religious Prelate was one the of company: but I soon had an opportunity of making a different reflection. Atterbury seeming to join in the conversation, and applying himself to Sir W. Wyndham, said, "Your prayer, Sir William, is indeed very short: but I remember another as short, but a much better, offered up likewise by a poor soldier in the same circumstances, "*O God, if in the day of battle, I forget thee, do not thou forget me!*" This, as Atterbury pronounced it, with his usual grace and dignity, was a very gentle polite reproof, and was immediately felt by the whole company; and the Duke of Ormond, who was the best bred man of his age, suddenly turned the discourse to another subject.

The sensibilities of youth are the dew-drops of life; the sun exhales them, showers supplant them—but we remember them as the brightest, purest gems of existence, and never cease to lament that they were as evanescent as lovely.

ORDINATION AT BEVERLY.

From the Salem Gazette

Mr Andrews.—By publishing the following *statement of facts* in your paper, you will oblige several subscribers:

On Wednesday, the 29th of October, the Rev. Ebenezer Poor was ordained over that parish in Beverly, called the precinct of Salem and Beverly. As several exaggerated accounts are in circulation respecting the proceedings of the ordaining council, and the decided conduct of the parish on this occasion, it seems proper that a correct statement of all the important circumstances relating to this ordination should be given to the public. The call of the church and society was unanimous. The call received an affirmative answer. The Committee of the church and society, and the pastor elect, met to appoint the ordaining council. The following gentlemen, with each a delegate, were agreed upon; Rev. Dr Wadsworth, of Danvers, Rev. Dr Abbot, of Beverly, Rev. Mr Dana, of Marblehead, Rev. Mr Walker, of Danvers, Rev. Mr Sperry, of Wenham, Rev. Mr Hubbard, of Middleton, and Rev. Mr Oliphant, of Beverly.—At this meeting it was proposed by one of the committee that Dr Abbot be invited to preach the sermon. This was said to be the wish of the church, and of all the parish except a very few individuals. And this wish seemed reasonable, as the church and society were in accordance with the views and feelings of Dr Abbot and his society, and as the Doctor had performed much pastoral duty in their parish during their vacancy. But this wish was given up when the committee were informed that it was the privilege of the pastor elect to preach himself or nominate a preacher. It was however agreed that the Rev. Mr Dana, of Marblehead should preach the sermon. All things were thus conducted with great harmony and unanimity.—But it was discovered that an assignment of parts, different from the wish and expectation of the church and society, had been privately agreed upon by *some* of the Reverend members of the council; that the sermon was to be delivered by the Rev. Mr Walker, and the right hand of fellowship given by Rev. Mr Oliphant, two individuals peculiarly disagreeable to the great majority of the society; and that Dr Abbot was to be deprived of that part to which by common usage and his age, he was entitled. A great excitement was produced in the parish by this premature disclosure; and the parish had time to determine that the ordination should not proceed, unless Dr A. had the part to which he was entitled. The council, with the exception of the Rev. Mr Hubbard and delegate, assembled at the appointed hour. Before the assignment of the parts it was very adroitly managed that all spectators should be excluded from the room; the attempt was then made by the Rev. Mr Walker and the Rev. Mr Oliphant, notwithstanding the great excitement in the society, and at the imminent risk of destroying the harmony so happily existing between the minister elect and his people, to deprive Dr Abbot of the consecrating prayer, to which common usage, his age, and the wishes of the society, entitled him, and to assign him the introductory or concluding prayer. In justification of this, the Rev. Mr Walker referred to the proceedings of the council at the ordination of the Rev. Mr Wisner, and to the part he then took in preventing the Rev. Dr Lowell from performing the part which the church wished might be assigned him. The Rev. Mr Oliphant urged the known difference of doctrinal sentiments, between the Rev. Dr Abbot and a majority of the council.—And both of the reverend gentlemen intimated that they were prevented by religious scruples from conferring upon Dr Abbot the part to which he was entitled, although these scruples did not extend so far as to exclude him from some minor part. On the part of Dr Abbot it was urged that the first church in Beverly had been invited as an act of fellowship with a sister church, to unite with others in ordaining the man of their choice; that they had accordingly sent their pastor and delegate; and that they could sit there only upon an equality with other members of the council; that if Dr Abbot's doctfinal sentiments disqualified him from performing one part in the ordination, they equally disqualified him from performing any of the parts; and if this was the decision of the council, he would cheerfully decline any part in the public performance; and that the consistent course for those gentlemen to take, would be to move that Dr Abbot and his delegate, should be excluded from the council, or else withdraw their opposition to his taking such a part in the performances as common usage, his age, his connection with the parish, and their wishes, seemed to render proper.—The long debate was terminated by the solicitation of the minister elect, in behalf of himself, and of all the brethren of the church and of the influential members of the society, that Dr Abbot might make the consecrating prayer. The parish had determined that the ordination should not proceed, unless this request was granted; and the sexton had positive orders not to admit the council unless directed by Col. Sheldon.

The excitement was very great and it was really affecting to see one of the worthy deacons, with tears streaming from his eyes, walking in the greatest agitation, and asking, if this was *christian* spirit and feeling? The parts were then assigned as performed, and the Reverend opposers saved their very delicate consciences by withholding their assent to the assignment of the consecrating prayer. Introductory prayer by Mr Dana; Sermon by Mr Walker; Consecrating prayer by Dr Abbot; Charge by Dr Wadsworth; Right hand by Mr Oliphant, and Concluding prayer by Mr Sperry. Several anthems were performed by the choir, and the performances with a few exceptions appeared to meet the acceptance of a crowded audience. These are *facts*, let the *world* judge of them according to the precepts of Jesus.

Beverly, October 29.

Christian Register.

BOSTON, FRIDAY, NOVEMBER 7, 1823.

We have been gratified in receiving and inserting this week, an article on the subject of the late baptisms in the State Prison. We mean no reflections on the good intentions of the person principally concerned in the transaction, and we are confident that our correspondent would be equally distant from impeaching his motives; but we do think that, on the score of sound discretion, the transaction is very much to be complained of, and blamed. It seems to us highly worthy the consideration of all that class of Christians, who place so much confidence in the value and efficacy of instantaneous conversions, as they are called, or more properly, perhaps, of temporary and intermitent ebullitions of religious feeling,—whether they do not make *religion*, or *piety*, to consist in something very different from what we are taught in the Bible to consider its characteristics and substance,—whether they do not too often content themselves with its shadow, instead of the substance. We sincerely believe this to be the case. And we feel it a duty strongly and earnestly to recommend to our brethren the importance of greater caution in their decisions on the moral state of men, and especially to require something else than mere professions, (made, too, under the restraints of a prison,) from men who have grown old in iniquity, before they admit them to the Christian ordinances. Nothing less than a long course of strict virtue, and confirmed *habits* of practical godliness, would, in our opinion, justify the admission of such men to the ordinances. And we believe the whole system *wrong* in itself, and *injurious* to society, which advocates the contrary.

We hope we feel as sensible as other men, to the value of a living spirit of piety, and of deep religious sensibility,—and the danger in which we all stand, in a community where it is as fashionable as it is here, to be externally religious,—of becoming contented with *mere externals*, or at least, of losing in too great a degree our religious sensibility. At the same time we think that there is a danger of another kind, no less strictly to be guarded against, viz. that of overrating the value, and placing confidence in the efficacy of occasional instances of strong religious feeling, which, after all, is perhaps nothing more than an overflowing, or an unusual excitement of the animal spirits. Men are sufficiently disposed to defer repentance and reformation, and to look upon it as a work to be done *for* them, instead of *by* them, without being told that the abandoned and profligate are more likely to be converted, and to become favoured and aided of heaven, than men of fair moral characters and practical virtue; and we feel bound to neglect no opportunity of bearing our testimony against the whole system, of which this notion is one of the very poisonous branches. It is a system which, in our opinion, entirely mistakes the terms of the divine acceptance,—a system *seductive* and *ruinous*, inasmuch as the cheap and easy, but false way to the divine favour which it proposes, is too accordant with the perverted feelings of a corrupt community not to be extensively embraced and followed.—O that our well-meaning Calvinistic brethren would tear off, for a moment, the thick film of prejudice from their eyes, and look upon the snares which they are spreading, and the horrible pit which they are uncovering, for the unwary feet of many of their simple but misguided followers!

Duelling.

The Grand Jury of the district of Charleston, S. C. have presented to the Legislature *duelling*, "as one of the greatest curses against the peace and welfare of society;" and have recommended that provision be made to disqualify the principals and seconds engaged in duels, from holding any place of honour, profit, or trust.

We are happy to find that the feelings of the good people of that section of the country are, at length, partially awakened to a sense of the enormity of the practice of duelling. We think, however, that the Grand Jury, though they have done well in doing so much, would have done better in doing more. We agree with the editor of the Centinel, in the opinion, that, had they brought an indictment for *murder* against the surviving parties of the late duel, it would have had ten times the effect of their recommendation.

Religious Intolerance.

In the first column on this page our readers will notice an account of a very extraordinary, though, unfortunately, not an entirely novel occurrence, in relation to a late ordination at Beverly.

Whilst we deeply lament the unfriendly and reprehensible, not to say *unchristian* spirit which can feel itself justified in causing such dissentions, we at the same time feel it a duty to make it known as widely and extensively as possible, and in its true nakedness, and deformity; because we cannot but think that all good men, who are not quite blinded by sectarian and party prejudice must be disgusted with its odiousness, and be induced not only to guard their own hearts against a temper which must so much degrade them in the eyes of their fellow men—but also to shun and to avoid all intercourse with men of such confirmed and persevering uncharitableness and intolerance, lest they become themselves contaminated and diseased by the poisonous atmosphere that surrounds them.

The christian community will observe that one of the most active promoters of this late unhappy dissention, and attempt at spiritual domination, was the same individual that was also most active in the similar disturbance that was occasioned, in 1821, at the ordination of the Rev. Mr Wisner in this city, the design and result of which was to exclude the Rev. Dr Lowell from all share in the duties of the ordaining clergy. It will be gratifying to all well disposed minds, to perceive that in the late instance, his designs and efforts were defeated, as they were also in a similar, but more extensive project of intolerance, last spring, in the Convention of Congregational ministers,—for he, it should be known, was one of the choice spirits, who by their best influence, aided and nourished that unlovely offspring of misguided and intemperate zeal.

No one, we trust, will envy these champions of orthodoxy, at Beverly, any reputation they may have gained by this stout adherence to their own narrow and exclusive principles, and this valiant attempt at spiritual usurpation and tyranny. They will be left, no doubt, to the full enjoyment of all the *honour*, and all the *peace and satisfaction of mind*, which may result from the public declaration or the private recollection of the memorable transaction.

It is very gratifying to perceive by the spirited and energetic conduct of the church and society at Beverly, that there is some *sensibility* in the public mind, on the subject of these grossly dishonourable and unchristian proceedings. The commonness of an uncharitable spirit, and the frequency of these acts of exclusion and tyranny, blunt our sensibility to their odious and reprehensible character; and it is this circumstance chiefly which weakens or prevents the public expression of disapprobation. It is so common a thing for Orthodox ministers to say to the Liberal,—Stand by thyself, I am holier than thou,—that the public seem to expect it; and from expecting and frequently witnessing it, have insensibly come almost to acquiesce in it as just; so that nothing but a direct insult to their own minister, or something that brings the business more particularly home to their own feelings will arouse them to a just sense of the enormous injustice that is constantly practised against them.

What would have been the feelings and sentiments of the community, and of Mr Walker and his friends, in particular, if Dr Abbot had represented Mr Walker to the ordaining council as an unfit person to deliver the sermon,—or Mr Oliphant an unfit person to present the fellowship of the churches? Would not a proceedure so extraordinary have almost electrified the public? Would it not have kindled up a mighty blaze of angry crimination? Would it not have been sounded through our churches as a most unheard of, and outrageous act? (And it would have been, and we hope will ever continue to be *unheard of*, as coming from a liberal man.) But why is it worse, or rather why should it seem to the public, as more extraordinary and reprehensible in Dr Abbot and other liberal men, than in Mr Walker and his orthodox brethren? The proper and obvious reply to this inquiry would be, that the only reason why this proceedure would be deemed more reprehensible in liberal men, is, that better things are expected from them.—Long may the public continue to expect "better things" from them. And we confidently trust that they will at no time so desert their principles, or so forget the spirit of their blessed Master, as to disappoint the public expectation.

The Jesuits.

In 1814 a number of people of the order called Jesuits, purchased a property at a cost of £16,000, at Castlebrown, (Ireland,) and commenced the establishment of an extensive seminary there. They have, since that time, added many buildings, and much increased the value of the property. The discipline of the college is said to be extremely rigid. The number of students is about 400. The same class of people are also building up four other similar establishments, in different parts of the island. Their mechanics (for they are represented as doing almost every thing themselves) are lay brethren. The dignitaries and priests of the English Church in Ireland are said to be considerably alarmed at these proceedings, and begin to cry out, "the Church is in danger."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr Reed.—It is stated in your last paper, that several of the convicts in the State Prison had been baptized by the Chaplain. I confess, this excited my surprise; and I have reflected much on the subject. It is certainly, not only justifiable, but commendable, that those unhappy persons should enjoy the benefit of religious instruction. This is provided by our humane and christian legislators. Let them also be exhorted to repentance; and encouraged, that if they are truly penitent, they may hope for divine favor and even in this life may, at some future day, have the confidence of good men and the title of christians. But is it not injudicious, is it not inconsistent, is it not indeed, unchristian, to receive persons of their present character into the pale of the church? What is the necessary implication? Why, certainly, that they are true penitents, thoroughly converted and reformed; that they are, in fact, sincere *christians*. And if so, they are, most surely, fit subjects of pardon by the government, and ought to be pardoned. They ought to be set at liberty in society, where they may do good, give a worthy example and be useful. No one doubts, that if any of the convicts are really penitent, in the true christian sense of the term, sincere converts, they are fit subjects of pardon. For our laws are not *revengeful*. If a convict has become a good christian, he will *certainly* be no more dangerous in Society, but useful to it. We do not punish men from a spirit of vengeance; but to deter others and to prevent their doing injury to their fellow men. But those who are sincerely penitent, those who are worthy the name of christians, and who give evidence of piety, of a spirit of holiness, temperance, justice, honesty and benevolence and none others, are entitled to the badge of christianity. Such men ought to be restored to the bosom of society; not only on their own account, but that of others. But we fear this is not the case: this will not be pretended. What then is the alternative? It is this—and we cannot refrain from declaring our decided dissapprobation of it.—That men *professing* repentance, exhibiting some *transient* compunction, or pretending to feelings of piety, are to be supposed as christians, without any other proof, and when they are considered not fit to be permitted to go abroad into the world from fear of their great iniquity, and of their being highly injurious to society.

If this is consistent with *Calvinism*, we shall condemn it more than ever. It is delusion; it is fanaticism; it is, indeed, any thing but christianity. For that does not exist even in the heart, while a man is a thief, or a robber or quarrelsome or perjured. Will the clergyman say, he feels perfect confidence in the sincerity of the pretended penitence and conversion of these men? The act, by which he declares to the world, that he considers these christians, is a *libel* upon the *Supreme Executive* of the State. This body has the power of pardon, not to be exercised, according to their caprice, or feeling; but for the public good, and for the sake of shewing clemency to individuals, when it is proved to their satisfaction, that they have become fit agents of diffusing good to others. The evidence that these men are christians and entitled to its privileges will be most abundantly sufficient to recommend them to pardon and to liberty.

PAUL.

For the Christian Register.

HYMN.

"*The summer is past, the harvest is ended, and we are not saved.*"—Jer. viii. 20.

The liberal seasons roll their richest stores,
And nature's hoards for man are spread anew;
The gladsome Summer all her sweetness pours,
And Autumn's fruits, the loaded earth bestrew.

The crowded stall declares the gracious God,
The wine, the milk and herb for man's delight
Proclaim in nature's accents all abroad,
His crowning goodnes and His tempered might.

Shall man the image of the source divine
When Summer's joys, and Autumn's riches come,
E'en man, for whom *celestial* glories shine,
Decline the song of Nature's 'harvest home!'

O grant us Lord! exemption from the sin
Of base ingratitude and slight of thee;
O grant us grace a better life to win;
And the just sufferings of our sins to flee!

Ah, thus redeemed, no coming wintry blast
Shall freeze the current of devotion's bliss;
Returning seasons never more shall cast
Reflected gloom from darker realms to this.

Saved by thy bounty from the woes of time
And here permitted to enjoy thy love
O, may the influence of a genial clime;
Still cheer and waft us to thy throne above. H.

LITERARY NOTICES, ETC.

We have received a copy of the "Elements of Medical Jurisprudence," by Dr T. R. Beck, Professor of the Institutes of Medicine, & Lecturer on Medical Jurisprudence in the College of Physicians, of the Western district of N. York. The work is in two volumes, and forms the most comprehensive treatise extant on its subject.—*Nat. Gaz.*

DISCOVERY SHIPS.—A look-out vessel with provisions, it is understood, will shortly be despatched to Lancaster Sound, in search of Capt. Parry. It is said that those Northern seas remain clear of ice until the winter is somewhat advanced. If this be the case, it may not yet be too late to make the search; and perhaps some of the whalers lately returned from Davis' Straits, which are peculiarly fitted for, and used in the navigation of those seas, would be the best calculated for the enterprise. *Eng. paper.*

GENERAL INTELLIGENCE.

LIBERALITY. Robert L. Livingston Esq. of Clermont, N. Y. has forwarded to the Mayor of N. York *one hundred dollars*, "for the relief of the unfortunate sufferers of Wiscasset and Alna, in the state of Maine.

The Legislature of Rhode Island adjourned on Saturday evening to convene at Providence on the second Monday in January next. Charters were granted for three new Banks; one in Providence, capital $200,000, one in Bristol, 50,000 and one in Foster, 50,000.

An act has passed the General Assembly of Rhode-Island, preventing any bank issuing bills payable otherwise than in gold and silver; and also to prevent the circulation o any such bills already issued after thirty days, under penalty of four-fold the amount of the bills issued or passed.

HEALTH OF NATCHEZ. We fear that the return of warm weather has in some measure brought an additional number of cases within the limits of our city.—Four or five new cases have occured within two or three days. These cases have arisen within what may be termed the block of the city. In the last week's paper we mentioned that but few cases then existed, and those were confined to the suburbs. We cannot yet think it would be either safe or prudent for our fellow citizens to return to their homes. *Natchez pap.*

COTTON SPINNING. The unparalleled rapidity of improvement in the art of cotton spinning, has, of late years, been a subject of astonishment, to the most sanguine; still this beautiful and beneficial process is capable of attaining a higher degree of perfection;—and as it is the branch of manufacturing which evidently will be of the greatest importance to this country, no pains or exertion should be wanting to bring it to the highest state of improvement, and keep us on an equal footing with our great competitors in England. An improvement has been made by the inventor of the present mode of drawing cotton now in general use, i.e. with double heads and three rows of rollers, by which he proposes to perform that operation in a more perfect manner, with less labour on simplified and less expensive machinery, the principles of which he will explain, and put the machines in operation for the manufacturers in Philadelphia and its vicinity who may wish it. *Phil. Gaz.*

ARTIFICIAL HARBOR. We learn from the Portsmouth Journal that the Sea Wall in the Isle of Shoals was completed on the 18th ult. Its extreme length from Smutty-Nose island to Cedar island is 784 feet; its height above high water six feet; and its breadth at top, where an excellent causeway has been made, eleven feet. The average depth of water in which it is placed is twenty-six feet; and the greatest depth thirty-five feet. A foundation for the wall was laid by casting stones into the water, until they reached low water mark; from thence the wall was built by regular masonry. The stones spread about ninety-five feet at the bottom, and more than forty-five thousand tons were used. Some of the stones, cast into the water, weighed more than five tons. The materials were derived from all the islands, and sometimes were carried nearly two miles. About 9 months' labor has been bestowed upon this work, and the sum appropriated by Congress for its erection is $11,500.

The bay adds the Journal, which is now formed between Smutty-Nose, Cedar, and Star Islands, will afford a safe harbour for vessels bound to this port, when a northerly wind and ebb tide prevent them from entering the river. This will make safe anchorage also for small craft whenever the wind is from S. E. to N., and protects the boats on Star Island beach in any easterly storm.

FLOATING GRIST MILLS.—This kind of Mills is used in abundance on the river Ohio. The Mill is supported by two boats, and the wheel, which is the principal part of the machinery, moves between them. The boats move in every direction on the river, and when employment can be obtained, they are generally placed near the edge of it in the strongest current, and the Mill is then set in motion. These Mills will grind a bushel of corn nearly as quick as those propelled by water.—It is by this means that many neighbourhoods, and even towns, are supplied with their corn meal.
Ogden's Letters from the West.

POWER OF STEAM. The editor of the New-York Evening Post states that he is assured by persons recently from England, that Mr Perkins calculates to make a trip to this country in ten or twelve days, by means of the new steam ship which he is now constructing.

WEST INDIA AFFAIRS.—A summary from West Indian papers received at Philadelphia, represents several of the islands to be in a state of political inquietude. In Jamaica public meetings had been called "to declare and promulgate their sentiments, in the present *unparalleled* crisis of colonial affairs."

In Tobago the Governor had requested from the House of Assembly seven hundred pounds currency, to put the upper fort in a situation in which it might resist night assault. The House, after having the subject several days under consideration, resolved "that from the *unparalleled state of distress*, into which the Colony had fallen, it was totally unable to comply with his Excellency's wishes. *Patriot.*

About 2700 bushels of Lehigh Coal are brought daily to Philadelphia. Very recently a bed of this coal has been discovered within a mile and a half of the bank of the river. The coal is now transported 7 or eight miles to the river.

QUACKERY. One Dr Miller, in the interior of New-York, has been cast in a verdict of $600 for mal-practice in undertaking to set the arm of a young woman which has been dislocated at the elbow, and which has been rendered entirely useless by the *doctor's* ignorance or negligence.

TRIAL FOR PIRACY. Four men were tried in this city, last week, on a charge of piracy before the Circuit Court, Judge Story presiding. The prisoners were acquitted after a laborious investigation of the case.

SCRAPS OF HISTORY.—In the reign of Henry VIII. there did not grow in England any vegetable or eatable root, such as carrots, parsnips, cabbage, &c. Turkeys, fowls, &c. were introduced there about the year 1524. The currant shrub was brought from the island of Zante, A. D. 1553. Pocket watches were brought there from Germany, A. D. 1577. About the year 1580, coaches were introduced. A saw mill was erected near London in 1633, but afterwards demolished, that it might not deprive the labouring poor of employment! Tea was introduced into England in 1666, and soon became a fashionable drink; it sold then at 60s per pound. It was boiled in a large iron pot until it was tender, and was then sauced with butter, and served up in a large deep dish.

NEWSPAPERS, It is suggested in a southern print, that newspapers, judicously selected, would be of great utility in public schools, by familiarizing children with the events of the day, and thereby exchanging the habits of amusement and idleness, to those of thinking and reflection.

By the report of the auditor, just made to the legislature, it appears that the receipts of the treasury of the State of Vermont during the last year, from September 1822 to September 1823 inclusive, were $46,571,13; and the disbursements, for the same period were $35,874,09; leaving a balance in the treasury of $12,197,04. The state treasury notes are all redeemed, and there is due, in arrearages of taxes, the sum of $30,449.

It is stated in the Daily Adversiser, that within the memory of persons now living, two islands in Boston harbour have disappeared, and that the sea is making continually such encroachments upon the others, that two, if not three more will in a short time be destroyed.

The products of the year in all parts of New-England, excepting Maine, have been unusually abundant in every particular. In Maine, we learn, the grass and some of the small grains have suffered greatly from long continued droughts; but the Indian Corn and Potatoes promise a medium product.

The Providence Journal states, that at the late Cattle Show in Rhode Island, "Dr Benj. Dyer of Providence, appeared clad in a complete suit of silk, of a superior quality, manufactured in his own family, even from the culture of the trees to the growing of the worms producing the material."

AUCTION DUTIES—$70,400 were paid into the treasury during the year ending 30th June last, as the proceeds of auctions in the city of Philadelphia.

The Portland Bridge, connecting that town with Cape Elizabeth is completed and opened for travellers. Messrs. Todd & Smith have published a map of Portland, drawn and engraved by Mr. Abel Bowen. Mr. N. G. Jewett has undertaken to publish a Directory for the town of Portland, to be completed in about a week.

Mr Mallet, of Louisianna, has succeeded in raising Hyson Tea from the seed; and has now an extensive bed of the shrubs.

There is perhaps no business attended with so much cost as Printing, and none where it is so common to require the result of its labours gratuitously as *costing nothing*.

SNOW. Snow fell on the Catskill Mountains, N. Y. last week to the depth of two feet and a half.

We have experienced for two or three days past the chill and piercing atmosphere of winter. The ground, covered with snow, has given indication of its rapid approach. We learn that on Friday and Saturday last, the snow fell in Hawley and on the western hills to the depth of 12 or 14 inches. *Greenfield paper.*

A new Professorship of Law has been established at the Columbian College N. Y. and the Hon. James Kent, LL. D. late chancellor of the state has been unanimously elected thereto. It is understood that he has accepted the appointment.

FOREIGN NEWS.

LATEST FROM EUROPE.

Affairs in Spain continue without additional hopes for France. It seems that the Regency itself, appointed by the Duke d' Augouleme, has *protested* against the French; Riego, after having adandoned Malaga, with 4000 infantry and 800 cavalry, suddenly appeared at Priega, in front of Ballasteros and his troops.—A discharge of musquetry took place. Reigo demanded a parley—it was granted, when suddenly the escort of Riego fell upon the escort of Ballasteros, and took the General prisoner; and then, a French General with his troops, appeared and rushed upon Riego's troops, and routed them, but we do not learn whether Ballasteros was retaken. A very important event is said to have taken place, which if true, will prove of the utmost consequence:—

The Duke d' Angouleme has been saluted as King of Spain, at Seville and Xeres. They wish to make Spain a slavish colony of France. This must rouse Spain, and alarm the continental powers. Pampeluna capitulated, but not before the citadel was destroyed by the French.

Quiroga, it is said, who landed at Gibraltar from England, had succeeded in getting into Cadiz.

The most important military event is the surrender of the town and citadel of Pampeluna, by capitulation, on the 17th of September. The garrison, including the militia and volunteers, surrendered as prisoners of war, and were to be conveyed to France. The Paris papers of the 22d, contained the articles of capitulation, and news from Port St Mary to the 12th. It was said that the preparations were completed for an attack upon the isle of Leon.

Twelve thousand men under the orders of Marshal Lauriston, which had been employed in the siege of Pampeluna, were to march directly to Lower Catalonia. The Spaniards sustained a loss in Catalonia on the 16th by the surrender of a column of 2000 men, who had left Barcelona, and were marching to relieve the blokcade of Figueras. They were attacked by General de Damas and obliged to lay down their arms. The fortress of Santona capitulated to the French on the 11th.

A fever has appeared in the brigade blockading St Sebastian, which caused some alarm. On the 15th, the number of the sick was reported at 17.

A part of the Portuguese troops which occupied the the garrison of Bahia, had arrived at Lisbon on the 6th of September. The ship of the Line, on board which was Gen. Madeira, had not arrived.

Dr Baillie, the eminent physician, was said to be dangerously ill.

HOLY ALLIANCE. The French papers assert, that Austria and Russia have promised a sufficient force to enable the Spanish Regency to put down the Constitutionalists. This the Duke d' Angouleme says, will not do, as the Spanish nation will rise en masse, and the flame of war will be spread throughout Europe.

NEW CONGRESS. From the last Vienna accounts, it would appear from certain movements, another Congress of the crowned heads is shortly to be convened at Milan, to discuss the mode of government that they will cause to be adopted in Spain and Portugal.

The London Courier of Sept. 11, observes, "The Russian government has abandoned the ridiculous pretensions it set forth respecting the boundaries upon the shores of the Pacific, and by which it was proposed to turn that Ocean into a Lake, subject to the power of the Autocrat."

Parliament has been further prorogued from the 30th of Sept. to the 25th Nov.

It is said that Mr Bangliss, of Birmingham has invented a self-acting machine, that will convey the mail through the kingdom, at the rate of twelve miles an hour!

The English ship of war Forte, has lately captured a French brig of 298 tons off the coast of Surinam, with 350 negroes on board from the coast of Guinea. Being taken within the jurisdiction of Surinam, it was delivered over to that government for adjudication.

LATEST FROM SPAIN.—Capt. Sheldon, arrived at Providence from the Mediterranean, informs, that when he passed Gibralter on the 25th Sept. he heard firing from the Spanish ships in the Bay, and from Ceuta and Tariffa, supposed in consequence of some accounts from the Spanish armies. Accounts were received at Ivica from Alicant, the day before he sailed, that the Spaniards had been successful in several actions, and that 1500 French troops had deserted to he Spaniards in one body.

SURRENDER OF CADIZ. We learn by the arrival of the brig Mary and Eliza, Capt. Gray, in 32 days from Gibraltar, that the city of Cadiz surrendered to the French forces on the 28th of September, and that on the same day, the King and Royal family passed over to the French Head Quarters at Port St Mary.
Daily Adv.

TO CORRESPONDENTS.

The communication of H. is cheerfully inserted. He will excuse a small verbal alteration. Further favours of the kind are respectfully solicited.

The suggestions of a Correspondent relative to a late instance of distinguished munificence, will be attended to in our next.

ORDINATIONS.

In Beverly, 2d parish, Rev. Ebenezer Poor. Ordaining Clergy, Rev. Drs. Abbot and Wadsworth; Rev. Messrs Dana, Walker, and Oliphant.

In Reading, Rev Jared Reid. Sermon by Rev. Mr Edwards, of Andover.

In Holden, Rev. Horatio Bardwell. Sermon by Rev. Dr Woods, of Andover. Mr B. was formerly a missionary in India.

MARRIED,

In this city, by Rev. Dr Lowell, Mr Wm. H. Delano to Miss Susan L. Morse.

By Rev. Mr Ware, Mr John Henshaw to Miss Mary Ann Lewis.

In Newburyport, Mr Peter Le Breton, jr. to Miss Sarah E. Chase.

In Charlestown, N. H. the Rev. Mr Cheever, of Mt. Vernon, to Miss Mary Butterfield.

In Albany, N. Y. Hon. John S. Tallmadge to Miss Eliza Smith.

DIED,

In this city, on Monday last, Mrs Ann Catherine, wife of Robert C. Ludlow, Esq. aged 34.

In Lynn, Mrs Mary, wife of Mr Henry A. Breed, and an adopted daughter of Capt. S. R. Trevett, aged 25—Mrs Isabel, wife of Mr Jesse Bachelder, aged 24.

In Newton, Horatio N. Spring, of Hubbardston, aged 23.

In Dedham, Mrs Lendamine, wife of Mr Calvin Guild, aged 43.

In Hingham, Deborah, relict of Daniel Shute, D.D. aged 85.

In Haverhill, Maj. James Ayer, aged 70.

In Andover, Oct. 24, Dr George Osgood, aged 65.

In Sunderland, Mr Wm. Bridges, a young man at work in a Clothier's machinery. He was caught in the band of a large drum which carried the teazling machine, and whirled over and over before the gate could be stopped. Within three or four hours he died.

In Hingham, Mrs Patience, relict of the late Capt. Thomas Harding, aged 48.

In Providence, Miss Lavinia, daughter of Capt. John Peck, aged 55.

In Andover, Me. Rev. John Strickland, in the 84th year of his age and the 59th of of his ministry.

In Evansville, Indianna, on the 10th ult. Mr E. R. Baker, aged 33, formerly of Dorchester.

Literary Seminary for Young Ladies.

THE Rev. J. L. BLAKE is opening a Seminary for the instruction of Young Ladies, at No 4 Derne-street, in the various branches of common education, and in the elements of history, polite literature, moral and intellectual philosophy, mathematics and natural science.

Young Ladies from the country will be provided with the best masters in music, & other branches reckoned necessary parts of an accomplished education.—The tuition will be from twelve to twenty-five dollars per quarter according to the branches taught.

Winter quarter will commence, Wednesday, he 12th inst. Nov. 7.

Private Academy.

WILLIAM REED, late Preceptor of Milton Academy, gives notice that his school is open for the reception of a few more pupils, in the rear of No. 116 Orange-street. Tuition from 6 to $10 depending on the studies pursued. Instruction in all the branches of English education, and also in the studies preparatory to the University.

EVENING SCHOOL.

An evening school is also just opened at the same place, for instruction in mathematics, geography, writing and in English studies generally.

Inquire at this office, or at the dwelling house contiguous to the school.

Reference. { TRUSTEES of Milton Academy. Rev. Prof. POPKIN, *Cambridge.* Rev. J PIERPONT,

Oct. 17.

To Printers.

FOR sale at this office a font of Pica, of about 200 pounds, nearly new. It will be sold very low, if applied for soon.

Thoughts on Baptism.

JUST published, by Cummings, Hilliard, & Co. Dr Abbot's "Seasonable Thoughts on Baptism. A discourse delivered at Beverly, February 1812. *Fourth edition.*

To the Public.—The first of these discourses having been published at a distance from the author, and only one proof sheet having been sent to him, many errors escaped from the press in the first edition. He has been informed that a second and third edition have been printed, probably more imperfect than the first. He hopes that the present will be found correct.

As the first sermon, unexpectedly to the author, has been extensively cirulated in former editions, and by its simplicity and brevity may be useful where more laboured works would not be read; a few hundreds of it may be had, stitched by itself, by such as may not desire the last.

In regard to the last discourse, the subject of which has lain with a painful weight on his mind for several years, he would observe that an urgent sense of duty alone has induced him to comply with the wish of his people to publish it. He dislikes to appear in a controversial attitude, and he never will but from *a conviction of duty.* A lamentable apostacy from the scripture principle of baptism, he conceives, is taking place in the denial of the ordinance to all, *except to those who come to the Lord's table and to their children.* A considerable number of societies have already departed from the general usage of their fathers, who *baptize the children of all baptized persons, not scandalous;* a usage demonstrably founded on divine authority, as I think will appear, and agreeing with the practice of the apostles, and of the church in all ages, and with the practice at the present day of the Latin, Greek, and English churches, and the churches generally throughout christendom. The exceptions, it is believed, are chiefly in our own country.

It is worthy of record, that the clergyman who first introduced the *new practice* in this neighbourhood, in his old age and on his death bed, when he had seen the effects of it, lamented to Dr Forbes, then in Gloucester, what he had done when a young and zealous man, remarking that his society was almost without baptism, and that both ordinances had fallen into neglect.

There are aged, practical and reflecting men, who are most anxious on this subject. The late Dr Osgood, of Medford, expresses his anxiety in regard to the neglect of infant baptism, observing in his emphatical manner, to a neighbouring minister, "that he would cheerfully go from house to house with the sacramental bason to baptize neglectful families, and would refuse none who would say—*I believe that Jesus is the Christ.* Nov. 7.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court street, price 12 cts.

Two Letters on the genuineness of the Verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of New-York—By Henry Ware, jr. Minister of the Second Church, Boston—third edition.

Advertisement to this edition—Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their republication. A very few slight alterations have been made, and an Essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the Letters are again submitted to the public with the hope that they may do something to aid the cause of Christian knowledge and truth. 3tis Oct 17

Sewall's Hymns.

THE second impression of the stereotype edition of the NEW YORK COLLECTION OF HYMNS is now for sale at the book-store of Cummings, Hilliard & Co. No. 1 Cornhill, and also at this office.

This collection has been adopted in eight churches Considering the short time it has been known, and the difficulties always attending the introduction of such a work, this fact will be thought a sufficient recommendation of it to the notice of those clergymen and congregations who are desirous of a change. The 18mo size, on good paper, and well bound in sheep, will be furnished to societies in quantities at 40 cents a copy.

In this impression are a number of the 12mo size, on extra English paper, to be had in boards at 75 cents by the quantity, or $1,00 single. Oct. 24.

Dr Lathrop.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition.—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons. Sept. 5.

WANTED a number of copies of No. 7, Vol. II, of the CHRISTIAN REGISTER.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

London Books.

THE following books, belonging to the consignment lately made from London, are still for sale at the Counting Room of the CHRISTIAN REGISTER.

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Burns' Works, 4 vols. 18mo.
Blair's Sermons, 8vo.—containing the whole of
Do. Lectures, 8vo. [the Sermons.
Boileau's Philosophical Economy, 8vo.
Butler's Hudibras, roy. 18mo.
Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Churchman Armed, 3 vols. 8vo
Campbell's Philosophy of Rhetoric.
Elmhirst's Calabria Ulteriore, 8vo
Evans' Essays, 12mo
Fielding's Select Works, 5 vols. folio.
Gibbon's Rome, 12 vols. 8vo.
Gifford's Life of Wellington, 2 vols. 24mo. plates.
Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
Shakspeare, 8vo
Armstrong's Errors of Generals, 8vo
Do. do. 16 vols. 18mo
Johnson's Dictionary, 18mo
Knox's Essays, 2 vols. 8vo
Locke on the Understanding, 24mo
Martinelli Dictionaire Fr. et Ital. 2 tom
New Week's Preparation, 12mo
Panorama of Paris, 32mo, bds—many plates
Macdonald's Projectile Fuzees, and Telegraphic [Communication, plates.
Paley's Evidences, 8vo
Pastor Fido, 2 vols in one, 24mo
Paley's Evidences of Christianity, 12mo
Pearson's Thesaurus Medicaminum, 8vo
Philosophical Library, 3 vols. 8vo.
Stewart's Life of Dr Robertson, 8vo

POETRY.

From Moore's Gospel Melodies.

Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn thy glories shine,
And all things bright and fair are Thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Thro' golden vistas into heaven;
Those hues that make the Sun's decline
So soft, so radiant, Lord! are Thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes;—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine.

When youthful Spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower the Summer wreathes
Is born beneath that kindling eye.
Where'er we turn thy glories shine,
And all things fair and bright are Thine.

The following Ode, composed by WILLIAM C. BRYANT, Esq. was sung at the annual celebration of the Berkshire Agricultural Society, held at Pitsfield on the 1st and 2d inst.—*Berk. Star.*

ODE.

Far back in the ages
The plough with wreaths was crown'd.
The hands of kings and sages
Entwined the chaplet round;
'Till men of spoil
Disdained the toil
By which the world was nourish'd,
And blood and pillage were the soil
In which their laurels flourish'd.
—Now the world her fault repairs,
The guilt that stains her story;
And weeps her crimes amid the cares
That form'd her earliest glory.

The proud throne shall crumble,
The diadem shall wane,
The tribes of earth shall humble
The pride of those who reign;
And war shall lay
His pomp away;
The fame that heroes cherish,
The glory earn'd in deadly fray,
Shall fade, decay and perish.
Honour waits, o'er all the earth,
Through endless generations,
The art that calls the harvests forth,
And feeds th' expectant nations.

MISCELLANY.

From the Quarterly Review.

REID, ON NERVOUS AFFECTIONS.

The next Essay is on the injuriousness of solitude in mental alienation. Burton concludes his Anatomy of Melancholy with these words: "Be not solitary, be not idle." Rasselas describes the hallucinations of the astronomer as growing stronger in solitude, and weaker in society; and Dr Reid considers the *close* air of the metropolis with its excitements better than the *pure* air of the country with its dullness."

"The lamp of life burns to waste in the sepulchre of solitude. Misery ought, in a more especial manner, to shun that seclusion which it is too apt to seek. It is necessary to a pure relish for rural retirement, that a man should carry into it a mind unencumbered with painful remembrances, and unwounded by the infliction of any great calamity. How can he be expected to enjoy the vernal freshness of the fields, and the blue transparency of the sky, whose hopes have been prematurely withered, and whose moral prospects terminate in a clouded horizon? One reason, more important than his defect of sight, why the eloquent author of Rasselas felt so decided a distaste for country scenes, was perhaps the morbid melancholy, the radical wretchedness of his constitution. A wretchedness which originates in remorse tends still more completely to paralyze the sensibility to all the fascination of external and inanimate nature. This may be considered as one of the punishments which in the present world is inflicted upon moral transgression. Had our first parents been allowed after the fall to continue in the garden of Eden, the loss of their innocence would have robbed it of all its charms."

In the choice of a residence for a low-spirited invalid, the question is where he will be the most amused. The country is a different place to one who has been brought up in cities, and to another who has been brought up in the country. The former finds, after a few days spent in exploring the neighbourhood and admiring the landscapes, that he has come to an end of his amusements. He has no new rides to take; the working people seem to sleep over their work, and the educated classes to be fifty years behind in knowledge. He gets tired of the spot, and longs for the metropolis, with its glittering shops, its crowded streets, its various physiognomies, its stimulating society, its ready access to knowledge, its "full tide of human existence." On the contrary, to him who has been brought up to the country, it supplies not only pure air and a week's amusement, but a constant succession of tranquil, unwearing occupations. He can angle, shoot, hunt, botanize, and converse with the neighbouring farmers on scientifick agriculture. To him the various physiognomies of the flowers are as exciting as the various physiognomies of men; an argument about drill and broad cast is as interesting as one on the paper currency; and a gallop after the fox not only circulates his blood, but amuses his mind, as much as a walk through St James'. To a man of sensibility, imagination, and rural pursuits, the country is any thing but dull. Goethe represents his hero as recovering from a fit of melancholy in the country, and as being interested and elevated by the objects around him. "I lie down in the tall grass near a falling brook, and close to the earth a thousand variety of grasses become perceptible. When I listen to the hum of the little world between the stubble, and see the countless indescribable forms of the worms and insects I feel the presence of the Almighty who has created us, the breath of the All-benevolent who supports us in perpetual enjoyment."

But better than a residence either in the town or country is a tour. Rousseau says that the happiest week of his life was passed in travelling on foot in Switzerland. In after life, whenever he travelled he was so much occupied in taking care of his luggage, and looking forward to his destination, that the journey itself afforded him no pleasure. Who has not experienced the same feeling? A few days in the country are delightful to every one, and a tour is the means of perpetuating the pleasure. Not to mention the movement, with its novelty, its air, and its exercise, every village at which we halt is a source of interest; there is its geography to explore, the aspect of its cottages and villas, its groups of sun-burnt happy faces, and above all, there is its church-yard, with its quiet graves, and its epitaphs, which have not a depressing but a tranquillizing influence on the imagination and the heart.

From Lord Clarendon's Essays.

OF LIFE.

"So teach us to number our days, that we may apply our hearts unto wisdom," was the ejaculation of Moses, when he was in full contemplation of the providence and power of God, and of the frailty and brevity of the life of man: And though, from the consideration of our own time, the days allotted for our life, we cannot make any proportionable prospect toward the providence and power of God, no more than we can make an estimate of the largeness and extent of the heavens by the view of the smallest cottage or molehill upon the earth; yet there cannot be a better expedient, at the least an easier, a thing we believe we can more easily practice, to bring ourselves to a due reverence of that providence, to a due apprehension of that power, and thereupon to a useful disposition of our time in this world, how frail and short soever it is, than by applying ourselves to this advice of Moses, "to learn to number our days." There is not a man that reads, or hears this read, but thinks the lesson may be learned with little pains; nay that he hath it so perfect, that he needs not learn it: and yet if the best of us would but fix our minds upon it, sadly "number our days," the days which we have or shall have in this world, we could not but, out of that one single notion, make ourselves much the fitter for the next; and if the worst of us would but exercise ourselves in it, but "number our days," we should even, spite of the worst, cozen ourselves into some amendment of life, into some improvement of knowledge, into some reformation of understanding: it would not be in our power, nor in His who is ready to assist us in any evil, to continue so weak, so wilful, so wicked as we are; but we should insensibly find such an alteration, as, how much soever we contemn now, we shall thank ourselves for obtaining.

On the subject of the *fatalism* of the Turks, Thornton has the following remarks:

"It is difficult to obtain their precise opinion of the fatality to which they are subjected.—They say it over-rules human purposes, and seem to think that it blindly follows the direction it has received, overturning or disregarding circumstances which, in the natural order of events, should have directed its course, and that sometimes it adheres so closely to the letter of the sentence it is commissioned to execute, as to mistake the real spirit and intent of it. My house was burnt down; and a Turk of my acquaintance made me a visit of condolence. "A misfortune," said he, "was predestined to you. Thank God. It was directed against your head; but it has fallen only on your property." A Pasha, to whom mischief seemed to be portended, has been removed from his office, in order that the threatened calamity might affect only himself, and be averted from the public."

ORIGIN OF AMBASSADORS.

The interests of commerce have frequently made it necessary to maintain Ambassadors or agents in foreign countries, where the purposes either of war or alliance would not have required any. The commerce of the Turkey Company first occasioned the establishment of an Ambassadour at Constantinople. The first English embassies to Russia, arose altogether from commercial interests. The constant interference which those interests necessarily occasioned between the subjects of the different States of Europe, has introduced the custom of keeping in all neighbouring countries, Ambassadours or Ministers, constantly resident, even in the time of peace. The custom, unknown to ancient times, is not older than the beginning of the 16th century; that is, than the time when commerce first began to extend itself to the greater part of the nations of Europe, and when they began to attend its interests.

THEORY OF APPARITIONS.

It is a well known law of human economy, that the impressions produced on some of the external senses, especially on the eye, are more durable than the application of the impressing cause. The effect of looking at the sun, in producing the impression of a luminous globe for some time after the eye has been withdrawn from the object, is familiar to every one. In young persons, the effects resulting from this permanence of impression are extremely curious. I rember that about the age of 14, it was a source of great amusement to myself. If I had been viewing an interesting object in the course of the day, such as a romantic ruin, a fine seat, or a review of a body of troops, as soon as the evening came on, if I had occasion to go into a dark room, the whole scene was brought before my eyes, with a brilliancy equal to what it had possessed in daylight, and remained visible for several minutes. I have no doubt, that dismal and frightful images have been presented in the same manner to young persons, after scenes of domestic affliction or public horror. From recalling images by an art of memory, the transition is direct to beholding spectral objects which have been floating in the imagination. Yet, even in the most fantastic assemblage of this nature, no novelty appears. The spectre may be larger or smaller; it may be compounded of the parts of different animals; but it is always framed from the recollection of familiar though discordant images. The result of all these inquiries has been, that recollected images only are presented to the persons labouring under delusions of this nature.—*Foreign journal.*

POPULAR SUPERSTITION.

When it thunders, the Esthonians, a wandering tribe on the Baltic, believe that it is God pursuing the devil, and they shut their doors and windows with the greatest care, lest the devil should take refuge in their houses. Others place two knives in the window, with the points upwards, to keep of the lightning. (These latter do not suspect that they are such good natural philosophers.) They regard with religious awe places and things struck by lightning; above all, stones which it has broken to pieces. Where such fragments are found, they believe that it was there the evil spirit took refuge when the hand of God struck him. Many believe the rainbow to be the scythe which the thunder makes use of to pursue the evil genii. Some fancy they can attract the wind from a certain quarter by holding up a serpent or a hatchet; and in the latter case, by hissing towards the quarter of the horizon from which they desire the wind to come. On new year's day, if any noise be heard in the house which they cannot easily account for they are firmly persuaded that one of the family will die in the course of the year.

ANNE BOLEYN.

In Houssaie's Memoirs, Vol. I. page 335, a little circumstance is recorded concerning the decapitation of the unfortunate Anne Boleyn, which illustrates an observation of Hume. Our historian notices, that her executioner was a Frenchman, of Calais, who was supposed to be uncommonly skillful; it is probable that the following incident may have been proved by tradition in France, from the account of the executioner himself. Anne Boleyn being on the scaffold, would not consent to have her eyes covered with a bandage, saying that she had no fear of death. All that the minister who assisted at her execution could obtain from her was, that she would shut her eyes. But as she was opening them at every moment, the executioner was fearful of missing his aim, and was obliged to invent an expedient to behead the Queen. He drew off his shoes, and approached her silently: while he was at her left hand, another person advanced at her right, who made a great noise in walking, so that this circumstance drew the attention of Anne; she turned her face from the executioner, who was enabled by this circumstance to strike the fatal blow without being disarmed by the spirit of affecting resignation, which shone in the eyes of the lovely but unfortunate victim.

IRON MOUNTAIN IN MISSOURI.

This place is in Washington county, in this state, and is the most extraordinary store of iron ore that has yet been discovered in any country. It would not probably be transcending the limits of truth to say, that it would supply the world with this useful mineral for a long period of time. In appearance it bears a strong resemblance to native iron, and would yield, on fusion 80 or perhaps 90 per cent.

St Louis Enquirer.

BOOK PRINTING. The number of persons employed in book-printing in the United States, is estimated at 10,000 Upwards of 400,000 dollars were expended by the publishers of Ree's Cyclopedia; 30,000 reams of paper were used: 1,200 copperplates were engraved, from which 2,776,000 impressions were taken. It has for 15 years given employment to one hundred persons daily. It is the largest work in the English language, and the American edition is larger than the English. The foreign books which have been published in the U. States within thirty years exceed in cost 20,000,000 dollars. The amount of books manufactured in this country every year is at least from one and a half to two millions.

TRAITS OF CHARACTEB.

It is impossible to reflect upon the men and things in the American revolution, without being ready to apprehend that certain individuals were seemingly raised up to fill certain parts in the proceedings to be had for establishing the republic:—such as *Washington* for his cold, calculating discretion and patient courage; *Franklin*, for his wonderful mind and profound knowledge of things; *S. Adams*, for his zeal and skill in managing men; *J. Adams*, for his energy; *Warren*, for amiable devotion; *Hancock*, for his firmness; *Jefferson*, for the beautiful simplicity of his principles and talents; *Greene*, for his resources in times of difficulty; *Putnam* for his blunt honesty; *Gates*, for his perseverance and sincerity; *Wayne*, for his impetuosity; *Read*, for his incorruptibility; *Charles Thompson*, for his fidelity; *Henry*, for his eloquence; *Marion*, for his enterprise; *Morris*, for his skill in "ways and means;" *Dickinson*, for his moderation;—and so on thro' a list of heroes and sages, whose names are as lasting as the history of their country, and recorded in the hearts of their countrymen; among whom is that of *Chase*, who first declared independence in Congress, and "declared solemnly,—that he owed no allegiance to the king of Great-Britain. All these and many other characters were necessary to fill up the various branches of business belonging to the state of the times, and that they accomplished the work gloriously, in the pride and boast of millions of freemen. No age presented a more splendid constellation of talents—none was ever more conspicuous for integrity. With an abundance of the means of corruption at hand, which the enemy was disposed to use most freely, one, only one prominent person was purchased; and no one having embarked in the revolution, ever drew back.—*Niles' Register.*

CITY OF WASHINGTON.

The National Intelligencer mentions that the interior and ceiling of the great central dome of the Capitol at Washington are finished—the spacious and elegant apartment which is to receive the Library, is also nearly finished; the Hall of the House of Representatives has been altered so as to make room for the additional number of members under the new census; and the noble circular colonade on the South Front of the President's House has advanced almost to completion.

"In the city of Washington, within the past season, sixty private buildings, many of them large and handsome houses, have been erected. A new Baptist Church and African Church have also been added to the fourteen places of publick worship which the city already contained. Besides these publick edifices a large building has been reared opposite the Department of State for the Branch of the United States' Bank, which, when finished, will form a conspicuous ornament to the City. Several new wharves have been opened and old ones improved; amongst them, the circular avenue around the Capitol is opening to twice its former width, and the facilities, of communication, generally, throughout the city have been extended and improved." *New-York Statesman.*

NEWSPAPERS.

The diffusion of useful knowledge through a newspaper; the interest, information and amusement it contains; the cheapness, utility and advantage of this weekly messenger, are admitted by all classes; it is the companion of the table and the pillow; the solace of the sick; the delight of the healthy; the beacon for the mariner; the study of the statesman; the soul of the philosopher; the friend and associate of the female; the *vade mecum* of the parlour and the kitchen; the appendage of the toilet; in short, it is the first thing called for in the morning, and the last laid aside at night.

Anthems, &c.

IMPROVED edition of Anthems, edited by the Boston Handel and Haydn Society.—☞James Loring has for sale at his Music Bookstore, No. 2, Cornhill, Boston, and Isaac Hill, at the Franklin Bookstore, Concord, N. H. "*The Old Colony Collection of Anthems.*" Selected from the works of the most celebrated authors, and arranged for the Organ and Piano Forte, by the Boston Handel and Haydn Society—third edition, improved. The most popular Anthems in the former edition are retained in this improved edition.

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Among the pieces not published in the former edition, and many of which were never before published in this country, are the following:—Awake, put on thy strength.—*Jackson.* When the fierce north wind. *Whitaker.* He was cut off. But thou didst not leave his soul in hell.—*Handel.* The sun that walks his airy way.—*Marcello.* Bow down thine ear, O Lord.—*Linley.* The Lord gave the word.—*Handel.* Who is this that cometh from Edom?—*Kent.* Hark! the vesper hymn is stealing. But as for his people he led them, &c.—*Handel.* Oct. 24

Gellert's Letters.

FOR sale at this office, price 17 cts. "Instructions from a Father to his Son, on entering College. Translated from the German of C. F. GELLERT, Professor of Philosophy in the University of Leipsic."

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